1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

A short stabbing pike was sometimes used. This was simply a pointed wooden shaft, four or five feet long. A specimen was made for me[40] from the flower stalk of a narrow-leafed yucca (? bear grass; mahwĭ'tāma'cĭc, "bear eats"). It is painted red, with a feather pendant from the butt, and has the tip fashioned somewhat like a spear head. Charlie Redbird, who made it, said that these sometimes bore stone heads, but I am doubtful.

The native names of these weapons and their parts were as follows: bow, uti'c; bowstring, gwĭcĭma'c, "sinew," or descriptively gwĭcĭma'c uti'c muθau'wĭc, "sinew stretched on a bow"; arrow, ipa"; reed arrow, ipa"axta'c; wooden arrow, ipa"ĭ'ĭ; arrowhead, cĭu'ly or tcĭu'l; arrow nock, xucĭl,aki'k or ipaucĭl,aki'k; bowguard, hical,ăŏ'p; quiver, n,ĭgobĕ'tā or descriptively hĭl,apo'vā, "something in which to put things"; warclub, kĕlyahwai'; shield, kwacω'vā or kŭco'vā; pike, xucai'ĭc.

A series of negative points should be recorded. Arrows lacked an enlarged nock, cross-sticks or corncobs mounted on the point, grooves on the shaft, and were normally not made of reed. The grooved arrow-straightener and the arrow-wrench were unknown. The hook-like club of the Diegueño was unknown,[41] and my informant denied the existence of knobby protuberances on clubs ascribed to the Maricopa by Mr. E. W. Gifford's Southeastern Yavapai informant. (Nor did the Pima and Papago have them.) The stone axe was not their weapon, nor the club with a stone ball head incased in hide. Armor was unknown; neither the tunic nor stick armor, the mescal armor of the Yavapai, nor the curtain shield of the Havasupai.

[40] Peabody Museum, Yale University, No. 19112.

[41] Spier, *Southern Diegueño Customs*, p. 354.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

to join in drinking: they had joined in battle, now they would be together drinking. Intoxication and incitement, with their proximity to the mountains while gathering the fruit, led them to set out at once against the Yavapai.

Further, Russell's Pima annals indicate conflicts rather generally distributed through the year with the greater number in spring and summer. Thus, the Yuma came against the Maricopa in October, 1833, the autumn of 1842, and in the summer of 1843 and 1857. My own information is that the Mohave raided Gila Bend in midwinter (1835?). While this tells nothing of the time their own parties set out, it at least indicates when Yuma and Mohave might be expected. Pima and Maricopa were in much the same situation respecting raids of the Yavapai and Apache and their own retaliating attacks. The Pima annals yield the following where the season is identifiable. The Apache-Yavapai came down in spring five times, in summer the same, in the autumn once, in winter twice. Pima attacks on them, either alone or with Maricopa or Papago allies, were in spring once, summer twice, and winter twice. Bartlett saw a Maricopa party set out in July, 1852.

Dress for battle was no more than everyday wear: breechclout and sandals. Older men coiled the long braids that hung on back and breast around the head, confining them with a headband. They sometimes let them hang full length until the enemy was neared, then bound them about the crown with one braid, or, like younger men, tied the ends of the braids together as they hung down the back. I am not certain that war paint differed from that on gala occasions. This included a mask-like black stripe across the eyes and horizontal lines in white across the long back hair. Similarly, the feather headdress may have been only the everyday one: a bit of eagle down or an eagle feather pendent by a short cord from the back hair. A feather bonnet, a cap with eagle feathers projecting sidewise and vertically, was worn by some to indicate their bravery, but this also was gala dress.[19]

A war party was observed by Bartlett in July, 1852. "Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound

[19] See pp. 100, 157.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

714 their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither [trade] shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down their backs with bits of scarlet cloth, but more of them with the richly-figured sashes or belts of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular as to their appearance, wore it clubbed up in a huge mass."[11]

701 War parties comprised relatively large bodies of men, at least against the Yuma, although fewer may have participated against the Yavapai. Kutox persistently mentioned two hundred as the number in a party: while this need not be taken literally, it does indicate the order of their numbers. This is in striking contrast [171] to the handful of raiders which the mountain tribes of Arizona mustered at any one time, and indicates clearly that warfare was a national affair of the sort carried on by the lower Colorado tribes. The contrast with the mountain tribes is not one of rela- [161] tive populations because the Maricopa were not very numerous in the second quarter of the last century, the period to which our data relate.

The organization of the parties was simple. There was a battle leader, one or two individuals who bore feathered pikes (the "battle standards" of the Yuma), several champions, and shamans who used their clairvoyant abilities to seek out the enemy and who tended the wounded. All these men had their functions [787] by reason of special powers they had dreamed. Not one of them was more than a leader: they were not officers to issue orders. It seems reasonably clear that the tribal chief was not ordinarily war leader. Yet one at least among those is known to tradition as a warrior (p. 157).

701 There was but one battle leader at a time among the Maricopa. He was the only man who had the requisite dreams of war, and 787 when he died, another dreamed in his stead. The dreams dwelt on surmounting dangers and killing the enemy. In his dreams he saw clouds of little flies (called kumanyihwi') fighting in the air,

[11] *Personal Narrative*, II, 216.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1*st*. Our Indian friends composing the war party were up at daylight preparing for a start. They seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery they could muster. Most of them had shirts of white cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down